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THE

RAGGED SCHOOL UNION MAGAZINE.

No. CCIV. DECEMBER, 1865. VOL. XVIII.

RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just: Luke XIV.

"The word of the Lord endureth for ever."—1 Peter i. 25.

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CONTENTS.

	Page
Papers, Original and Selected—	
Ragged Schools and Privy Council Grants	269
Rescued	274
Mothers' Meetings	277
Make *One* Happy this Christmas	281
Band of Hope Conference	284
Correspondence—	
Old Clothes: a Beggar's Petition	285
Hastings Ragged School	286
Left-off Clothes	287
The Plea for Hoxton Responded to	287
Notices of Meetings—	
Gravesend	288

ACKNOWLEDGMENTS.—The Committee beg to acknowledge the receipt of a parcel of clothing from E. Trimmer, Esq.; a box of ribbons, fringes, &c., for Christmas Trees, from A. S. Petrie, Esq.; a parcel of warm clothing, &c., from Mrs. and the Misses Padday; a parcel from Mrs. Reade; a parcel of books, &c., from Miss Buffett; and a parcel of books, reports, &c., from Miss Whitworth.

Parcels of Left-off Wearing Apparel, for distribution to the Children, and for the Industrial Classes, also Books or Magazines for forming School Libraries, will be thankfully acknowledged by Mr. JOSEPH G. GENT, 1, Exeter Hall, W.C.

Parcels of waste paper, old magazines, reports, &c., &c., can be made good use of for the benefit of the Society, and will be thankfully acknowledged by Mr. GENT, 1, Exeter Hall.

SCHOLARS' PRIZES, CHRISTMAS, 1865.

Forms of Application will be ready early in December, and can be had on application at the Office, 1, Exeter Hall.

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The SEVENTEENTH VOLUME of this Periodical is now ready, bound in cloth, price 2s. 6d.; and may be had at the Office of the Ragged School Union, 1, Exeter Hall, Strand; and of the Publishers, KENT & Co., 52, Paternoster Row.

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The Committee of the Ragged School Union have the pleasure to announce that Mr. JOHN GADSBY has kindly volunteered to give his popular

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Application for the Lectures to be given, to be made to Mr. J. G. GENT, Ragged School Union, 1, Exeter Hall.

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This Institution has long been a blessing to the neighbourhood. It is situated in the very midst of "Bluegate Fields," adjoining the notorious Ratcliff Highway. Upwards of 300 destitute children, *but for these Schools*, would go altogether untaught. *Funds are urgently needed.* The Treasurer has already largely advanced, and unless the benevolent come to aid, it is feared the Committee will have to give up some of the operations now carried on.

That the Christian public may *avert* this calamity, and not suffer such a good work to be stayed is the earnest hope of the Committee.

Donations will be most thankfully received and acknowledged by

No. 7, Albion Terrace, Commercial Road, E. W. H. HATCHARD, *Hon. Sec*

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HENRY PASSAGE, HAMPSTEAD ROAD, N.W.

ESTABLISHED 1843.

The Committee gratefully announce the entire success of their former appeal.

They are now desirous of continuing the following operations without incurring any fresh debt: Sunday and Week-day and Night Ragged Schools, Service for Adults, Mothers' Meetings, Penny Bank, Loan Libraries, &c., and an Industrial Refuge for thirty-four destitute boys.

Subscriptions and Donations to assist them in doing this will be thankfully received by Mr. J. G. GENT, 1, Exeter Hall, or by the Honorary Secretary, Mr. T. E. WAY, 29, Wigmore Street, W.

CLERKENWELL

LAMB AND FLAG RAGGED SCHOOL.

ESTABLISHED 21 YEARS.

The Committee of the above Institution are very anxious to clear off the debt in which they are at present involved, amounting to £110.

The Committee of the Ragged School Union have kindly granted £40; a member of Committee has promised £10; leaving a deficit of £60. The Friends of Ragged Schools are earnestly invited to assist in clearing this debt from one of the oldest and most useful Ragged Schools in the metropolis.

Donations will be most thankfully received by Mr. W. J. Watts, Hon. Secretary, 7, Birchmoor Terrace, Cardington Street, N.W.; Mr. Alderton, Treasurer, Phœnix Saw Mills, Phœnix Place, Clerkenwell, E.C., or by Mr. Gent, Ragged School Union, 1, Exeter Hall, Strand.

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The Committee of the Society earnestly appeal for Funds to enable them to carry on their present operations. There are now in active operation fifty Preaching Stations, with an average attendance of 3,000 of the class for whose special benefit they have been opened. Several fresh applications for help are before the Committee, but they must be refused, unless this appeal meets with a response.

Contributions will be thankfully received by the Treasurer, A. Sperling, Esq.; the Hon. Secretary, J. A. Merrington, Esq.; or the Secretary, Mr. Wm. A. Blake, at the Office, 4, Trafalgar Square; Messrs. Nisbet, Berners Street.

Copies of the last Annual Report will be forwarded, post free, on a line being addressed to the Secretary.

SPECIAL APPEAL! SPECIAL APPEAL!

York Mews Ragged Schools & Ragged Church,

EAST STREET, BAKER STREET, W.

PRESIDENT:

THE RIGHT HON. THE EARL OF SHAFTESBURY.

THESE Schools have been opened entirely for the poor and destitute, and are supported by voluntary contributions only. They provide an education for those who otherwise would be without any education at all, and bring home the truths of the Gospel to those whose position in life renders it impossible for them to attend any place of worship.

In active operation are Ragged Schools—Boys', Girls', and Infants'; Morning, Afternoon, and Evening, Sunday as well as day Schools. Ragged Church. Sunday and other services. Lectures, Clothing Club, Penny Bank, and other means of usefulness.

The Committee ask most earnestly for the prompt and generous assistance of all who are interested in the education of the children of the poor, trusting the progress of an institution may not be hindered from want of funds, that has been so largely blessed to the children of this district, having for its grand object their moral, intellectual, and religious elevation.

They look with confidence to the Giver of every good and perfect gift, for a special blessing upon this appeal, believing it will not be in vain when made in behalf of those who cannot plead for themselves.

Contributions will be thankfully received by the Treasurer, J. ROBINSON, Esq., 32, *Devonshire Street, Portland Place; the Hon. Sec.*, Mr. W. A. BLAKE, 4, *Trafalgar Square, Charing Cross; and by* Mr. J. G. GENT, *at the Office of the Ragged School Union*, 1, *Exeter Hall, Strand.*

THE GIRLS' REFUGE

AND

KING EDWARD RAGGED SCHOOLS,

ALBERT STREET, SPITALFIELDS.

President:

The Right Hon. the Earl of Shaftesbury, K.G.

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In addition to the inmates belonging to the Refuge Department, the Committee have under their care upwards of 600 poor children, many of whom, but for this Institution, would be growing up in vagrancy and crime. There are Two Schools, the one in Albert Street for girls and infants, and the other in King Edward Street, for boys.

Subscriptions and Donations will be thankfully received by the Hon. Secretary,

MR. . R. WILLIAMS,

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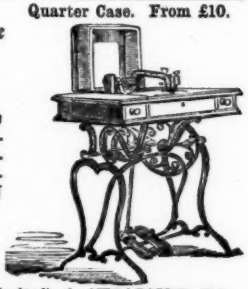

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PRESIDENT, REV. CANON DALE.

COPY OF RESOLUTION—

"That the Committee desire to review, with thankfulness, God's providential care during the past year in supplying all the necessities of the Institution; and firmly believing in the same watchful care for the future, they therefore instruct the Secretary to admit a larger number of poor young women than in any preceding year, and to co-operate as far as possible in all general movements for the protection of the friendless and reclamation of the fallen."

This has been done.

January 1st, 1864, to November 21st	281
January 1st, 1865, to November 21st	356

A Contribution in aid of the CHRISTMAS COLLECTION is earnestly solicited.

Contributions in Post-office Orders, Cheques, &c., will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
FRANCIS NICHOLLS, Esq. (of the Committee), 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, N.W.

NICHOL STREET

Ragged Schools, Missions, and Working Men's Club,

BETHNAL GREEN.

These schools, established in 1843, are situated in one of the most destitute districts of London. Commencing with one room, the work steadily grew, until the one became sixteen; but then dilapidations became so serious, that in very self-defence they had to be given up. Freehold land close by, amply sufficient, was fortunately obtained by the Committee, at a cost of £850, and a portion of the land was covered with plain school buildings, which were opened free of debt. But from the dense population of the district, and the number of the children (about 1,200) crowding into the schools, still further accommodation is absolutely necessary.

But by these efforts, and by raising about £300 a year for the support of the School and Mission, the Committee and friends of the school, who mostly live three miles distant from the scene of their work, and have no special connection with the neighbourhood, have done what they can, and are now compelled to appeal to others for the assistance necessary to complete their plans by covering the vacant piece of land in their possession.

In this the Committee have the cordial approval and assistance of Lord Shaftesbury and the Rector of Bethnal Green.

One thousand pounds is still wanted, and towards this donations will be thankfully received by Mr. GENT, Secretary Ragged School Union; or by

HENRY SPICER, Jun.,
68, Upper Thames Street, E.C.

Papers, Original and Selected.

RAGGED SCHOOLS AND PRIVY COUNCIL GRANTS.

THE Social Science Congress held recently at Sheffield another of its annual conferences, at which the annual routine of business was gone through, no doubt to the edification of many of its members. In the education department the subject of Ragged Schools, and their claims for aid from national funds, was discussed. That these schools merit assistance from the Parliamentary Grant for Education, all are agreed; but that that claim should be pressed to a successful issue is a question of very grave and doubtful character. We have held, and still hold, that real Ragged School work can be better done without Government aid than with it, and therefore, while we hold that Ragged Schools *merit* aid from the Education Grant, we think it most advisable not to seek it. There are, however, some who differ from us, and who are not only ready to take it, but are desirous of using all the influence they can to compel the Committee of Council on Education to give them this assistance. The meeting of the Social Science Congress at Sheffield gave a good opportunity for this section of the friends again to agitate the question, and record their opinions, thereby to gain if possible increased support. It would appear from the report, that a majority of the friends present on the occasion held that it would be advisable to take Government money in aid of Ragged Schools, if they can get it. The following is the report of the discussion as furnished by *The Times*:—

"In the Education department Miss Carpenter read a paper entitled 'Our Neglected and Destitute Children: are they to be Educated.' She adverted to the increasing attention paid to education in this country, which is not confined to that of the lower classes, but extends to middle-class education, and even to that given in the great public schools which educate the *élite* of the nation. This indicates an increasing sense of the importance to the community that every class of society should receive an appropriate education. Pauper children, juvenile offenders, factory children, all have specific attention paid by the Government to their instruction and training. But while the Council on Education aids largely in the education of the wage class, it leaves untouched the destitute and neglected who abound in all large cities, and are providing a constant supply for workhouses, reformatories, and prisons. She described numerous low districts in Bristol which abound with such children, utterly unable, from their degraded condition, to attend pay-schools. She mentioned that recent statistics show

that in Manchester thousands of children grow up in appalling ignorance, and that in Liverpool there are annually 25,000 apprehensions of persons without any available education. Ragged Schools were the only ones which had attempted to reach these children, but they had proved utterly inadequate to remove the evil unaided. They had shown, however, that such children can be rescued from pauperism and crime, and made to support themselves by being placed in proper schools. She urged an appeal to the Government on behalf of these children, maintaining that the £1 per annum spent on their behalf would be wise economy; whatever else was wanted voluntary Christian effort would supply.

"In a paper by Mr. Brotherton, it was shown that the manufacturing districts have a much smaller proportion of children at public schools than some of the purely agricultural counties, and that the increase of children at school has not kept pace with the increase of population. Thirty years ago there were 979 scholars in every 10,000 inhabitants, while in 1861 there were only 908. The Education Aid Society in Manchester sends to school the children in families where the average wages are under 3s. per head. The Committee had inquired into the case of 2,896 families, with 4,359 children between 12 and 13; 290 of these were at work, 1,749 at school, 2,320 neither at school nor at work.

"In a paper on the 'Government Treatment of Ragged Schools,' Captain Cartwright argued against applying the same rules, relative to payments for results, to Ragged Schools as are applied to National Schools. In the latter, he maintained, that habits of cleanliness, good behaviour, and elementary religious knowledge should be the condition of a Government Grant, and as these results were produced by Ragged Schools, the Committee of Council, unless they consented to modify their regulations, would justly lie under the stigma of retarding education where it was most needed.

"Mr. A. O. Charles read a paper on 'Education for those who need it most,' showing that there are large classes of children for whom no other education is provided than in Ragged Schools; that in London alone there are still 25,000 children alone who do not attend any school whatever, and urging the claim to Government aid on behalf of all schools for neglected and destitute children.

"The Rev. W. L. Clay opened the discussion by calling attention to the objections against Ragged Schools. He urged that Poor Law Guardians should be compelled to establish schools in the country for pauper children, and that where the father was dead, or incapacitated by sickness, the school should be opened to the children, although the mother was not receiving parish relief. He urged also that the children of fathers undergoing sentence should thereby be eligible for admission into Certified Industrial Schools.

"Dr. Hancock, Mr. Galloway, the Rev. Mr. Steinthall, Mr. Hay Hill, Dr. Hodgson, and almost all the subsequent speakers, were in favour of the claims of Ragged Schools, and against the decision of the Privy Council, and it was very evident that the majority of the section were on the same side."

The inference to be drawn from this report of the discussion is, that, if the friends of Ragged Schools could get the desired £1 per year for each of their scholars from the Committee of Council on Education, then the whole of the thousands of children growing up in appalling ignorance in Manchester, as stated by Miss Carpenter, and the 25,000 children in London, referred to by Mr. Charles, as outside Ragged Schools, would be brought under the moral and religious influences of these schools. Glad indeed should we be to

see these outsiders in their proper places preparing to become useful portions of the community, but in the means propounded by the friends at the Social Science Congress, for attaining to so great an object, we have no faith. The experience gained by upwards of thirty consecutive years of direct contact with the poorest sections of London's population, confirms our conviction that if the moral and religious necessities of the destitute and neglected poor are to be really met, it must be by men and women prompted by love to Christ, and not by pay, going amongst these people, and, by oft-repeated and self-denying efforts, rescuing them one by one from the degradation in which they too willingly exist. By such agency we have succeeded in bringing annually under religious teaching upwards of 6,000 of the adult poor, and some 30,000 of our otherwise neglected boys and girls. The number of children in the Metropolis fitting for Ragged Schools may be near 60,000. The present schools are operating upon a moiety of this number, and we doubt not about being able to cope with the difficulties in bringing the remaining moiety under instruction if volunteer Christian men and women were forthcoming. The difficulty is not so much one of finance as it is of agency, and that agency money cannot buy. The public has often proved quite willing to sustain the schools if the Church be ready to work them. Had the friends at the Social Science Congress turned their attention to the necessity of arousing Church members to a sense of their duty in this department of Christian philanthropy, instead of spending their time discussing subjects of so doubtful a character as placing Ragged Schools under the chilling dictum of the Committee of Council on Education, they might have been the means of advancing the great movement, not only in London and the provinces generally, but in Sheffield specially, where Ragged School teachers are so much needed.

The value of Ragged Schools have been very fully considered by two Committees of the House of Commons. The first was held in 1852-3, when the report and evidence filled two blue books and extended to upwards of 1,000 pages. The decision on that occasion was, "That the Ragged Schools existing in England and Scotland, and recently introduced into Ireland, especially the Industrial Feeding Schools, at present supported by voluntary subscriptions, or as in Glasgow, by local rates, have produced beneficial effects on the children of the most destitute classes of society inhabiting large towns." The report then proceeds to recommend these schools for a share of the National Grants, and then says:—"Great care being

necessary in framing the minutes applicable to this description of schools, so as not to fetter private exertions or to exclude men eminently qualified to fill the laborious and difficult position of teachers, by the requirement of too high an educational certificate." Thus the value of Ragged Schools was clearly expressed, and their merit to a portion of the Government Grant sufficiently stated. This recommendation was followed by help being rendered for a time to Industrial Schools and to Refuges, and then withdrawn; but never given to Ragged Schools, properly so called. In 1861, the second Committee of the House of Commons sat, to inquire into the education of destitute children, and after taking the evidence of some of the principal persons connected with the Ragged School movement, another blue book on the subject was produced. This second Committee reported that "Ragged Schools are strongly impressed with a missionary and religious character. Their primary object is to reclaim and civilize a child, and then to place it in some honest calling. To these objects (secular) instruction is secondary and subordinate. Yet Government inspection must be chiefly based on (secular) instruction. The grants made upon that inspection would tend to divert the school from its main object." Such was the sensible conclusion of that Committee. The draft report, however, was even stronger, for it added to the above portion of the report, after the word object, "and be really a bribe to the founders to forego their benevolent plan in favour of intellectual, at the expense of moral and religious, culture." We fully concur in this decision of that Committee, for if Ragged Schools were to receive the desired £1 per year for each scholar, the results would be somewhat as follows:—

1. The voluntary subscriptions, now wholly supporting these schools, would be very largely, if not wholly withdrawn; therefore the aid it obtained would not be *additional* help. In proof of which, it is only needful to compare the amount of voluntary contributions now received by British Schools throughout the country, with the amount received by them before they received the Government Grants.
2. The voluntary teachers, who now form the great agency of success in working Ragged Schools, would soon dwindle, and continue to do so, till they disappeared from this sphere of usefulness.
3. The present class of paid teachers, who have proved so untiring in their devotion to the work, and who, by their moral agency, kindly exertions, and spiritual influences, raise these children of the gutter—fit them for useful positions in society, and who rest not till they see them filling those positions—these invaluable friends would be gradually displaced by another order of persons,

more skilled as trained and certificated teachers, and who would excel in schools where the intellect rather than the heart is cultivated.

4. Ragged Schools, instead of being mission stations, centres for every kind of effort for ameliorating the condition of the poor, gospel-lights in benighted localities, would become simply National Schools, for teaching reading, writing, and arithmetic, to perhaps a lower grade of children than now attend schools of that description. The neglected and the destitute wou'd be again overlooked. The future, in outline, is made clear by the past. Seventy years ago Raikes at Gloucester, and Lancaster in Southwark, formed schools—ragged in all respects but the name. The former as Sunday Schools, which in the course of time were adopted by the churches for a better class of children, and the latter as day schools, which, as they progressed, became appropriated by children of the artisan and the tradesman. In this way the more needy classes had their schools taken from them, and they were again overlooked and neglected, till some twenty years since Ragged Schools were commenced expressly for them; and to prevent the schools from being again taken from them, and to keep out those for whom the schools were not intended, they were designated "Ragged" Schools.
5. Instead of inroads being made upon the neglected classes, so reducing their numbers, as is done by Ragged Schools, and which is their special mission, and thereby feed schools of a higher order, these classes, by the generalising of the character of Ragged Schools, would soon be left behind, would be again overlooked, and allowed to swell in numbers and in recklessness, till they in the next generation form the dangerous classes, too dangerous and too numerous to be consistent with the permanent welfare of the nation.
6. The cost of conducting Ragged Schools would be greatly increased without a corresponding increase of usefulness. According to the evidence given before the Committee of the House of Commons, in 1861, it was shown that the cost per year for a scholar in a Ragged School was stated at 13s. 8d., and now it is contemplated to ask £1 per year for each child from the Government, only as a grant in aid. "Whatever else was wanted voluntary Christian effort would supply." Thus the proposed altered course would result in a largely increased expenditure, with a diminished amount of good effected.

For these, among other reasons, we repeat that while Ragged Schools *merit* the aid sought, yet the receipt of that aid would prove in the end most prejudicial to the best interest of the schools; or, in the memorable language of the draft report of the Committee of 1861, "The grants would tend to divert the school from its main object, and be really a bribe to the founders to forego their benevolent plan in favour of intellectual, at the expense of moral and religious, culture."

RESCUED.

THE two following interesting cases of usefulness relate to scholars in the St. Giles's Ragged Schools, one from the boys' department, and the other from the girls :—

AN IRISH BOY.

He was born in Ireland, and when a child was brought over by his parents to Cardiff, in Wales. There the father settled down as a labourer, and there he and his wife died. The boy was early thrown on his own hands, and for some time remained in Cardiff and obtained enough to keep himself. Work failed, and he started for Bristol. There he gained admission to a Ragged School, and afterwards obtained a situation to sell newspapers, &c. He brushed along and made a living for some time, and when next out of place he thought he would walk up to London. He started, and in due time reached the Great City. On his arrival he found, like many other boys have done, that he had made a great mistake in coming to London. He knew no one—had no one to go to—and without money or friends he was at his wits' end. What to do he could not tell. He remembered, however, as he was passing through the Strand, that at Bristol he had found friends at the Ragged School to sympathize with him and give him a helping hand, and it at last struck him that if he could only find a Ragged School in London he would not want for friends long. The boy was right. The kind and sympathizing hearts of the Bristol teachers had made a deep and lasting impression on his soul, and he could not forget the benevolence and kindness shown him there. It lived in his memory, and he again panted to be brought into fellowship with similar spirits in this City of the World. But how was he to get at that, was the question which agitated his mind. He stopped and inquired, first of one and then of another, until he was directed to the nearest Ragged School, which was held in a stable-yard at the bottom of Drury Lane, not far from Somerset House. To this spot he bent his steps, his hopes and expectations being now somewhat bright. The school was a very small one and only open two or three evenings a week. Fortunately for him he found it open, and there he met with the benevolent warm-hearted City Missionary, the superintendent of the school. In him he found a kind-hearted friend to whom he could tell the burden and grief of his mind. The superintendent was a godly man, a father of a family, and could enter into the feelings and misery of a lonely lad. He listened to the boy's tale —spoke kindly to him, and said if he would stay until the school was over he would take him where he could obtain a home, as there was none attached to his Ragged School. After the school was closed, the superintendent brought him to this Refuge, and here the young Hibernian was at once admitted, and found all he wanted—a home and friendly hearts to sympathize with him in his poverty and friendlessness. While in the Refuge his conduct was uniformly good, and when, through the grace of God, he embraced the doctrines of the Gospel and openly confessed his faith in the Lord Jesus, his example and influence were great among the other boys, all of whom were much attached to him, and willingly did anything for "Happy Jack," as he was called.

In 1861 he left for South Africa, where he arrived safely, and was soon bound apprentice for three years to a boot and shoe maker. No boy corresponded more with his teachers than he has, and altogether he has proved himself a sterling fellow. Early this year letters were received from him ; one remitting £12, with a request that it might be laid out in the purchase of lasts, leather, and materials with which to begin business on his own account immediately his apprenticeship engagement was at an

end. Nor was this the only request he made; another and still more pleasing one was added, and it was this—that the superintendent, Mr. Wood, would select a good steady boy for him, "one with a high forehead, who was able to close well and sew and stitch," and he adds, "he will have a good home and I will do my best for him." The boy was selected and sent to Africa, to enter the service of one who but for this Refuge might himself have been still a wanderer and an outcast from society, like many, alas! just because no kind friend or helping hand was near in the hour of trial and need.

As a general rule, the public will do well to abstain from giving money to beggars in the street, and crossing-sweepers, especially when they are children and young people. The practice leads to innumerable evils. It is not an easy matter to teach poor people to know the value of money and the right use of it, but when a poor child is laden with the coppers of those who will not take the trouble to inquire if the recipient be deserving or not, it leads to deception, idleness, vagrancy, and crime, and awakens in the child's breast love for wealth which it never sought to earn by honest industry; whereas if this street charity were altogether abolished, and the cases of our street beggars and crossing-sweepers inquired into, a proper discrimination could then be made, and the inquiry in many cases would more than repay for the trouble taken to ascertain if they were proper cases for relief or not.

The following case will show what may sometimes be met with in the streets of London, and how important it is that our juveniles who seek to obtain a livelihood in the streets should not be encouraged to continue a course which, sooner or later, must end in their ruin. Better, far better, take a little trouble to sift such cases, and try and render some permanent good, than minister a little temporary relief.

The case is that of a poor orphan girl who was a

CROSSING-SWEEPER.

In the early part of last winter, a lady had just left her home on the Sunday morning to attend the worship of God in the public sanctuary, when the girl, referred to in this statement, was seen standing at the corner of a street, not far from Tottenham Court Road, sweeping the crossing, and receiving the coppers of those who patronized her calling. The lady in question, however, was not one of those who gave without ascertaining whether by so doing she was relieving the distressed poor or encouraging the idle and vicious. The girl had a modest, interesting, and intelligent face, and the lady thought she would not merely drop her bounty and pass on like many had done before on their way to the house of prayer, where that morning they would with multitudes join in the sublime request to Almighty God and say, "We beseech Thee to hear us, that it may please Thee to defend and provide for the fatherless children and widows, and all that are desolate and oppressed," and then return home, and perhaps forget the petition presented at the Throne of Grace—but the lady stopped and spoke to the girl, and inquired where she lived, and what were the circumstances which led her to begin the life of a crossing-sweeper, one of the most dangerous that could be followed, especially for a girl. The poor girl in answer to the lady's inquiries gave a few particulars about herself, which greatly interested the lady in her, and having taken her name and address, determined to rescue her, if possible, from such a life. The next day the lady started off in search of the girl at the address given: and where do you think that was? Why, in Church Lane, St.

Giles's—one of the worst places in London for vice, immorality, and everything that is bad. Our lady friend, however, was not afraid to enter this sink of iniquity—her heart went out after the poor girl, and she forgot the danger to which she exposed herself, in her zeal to deliver this lamb of the Saviour's fold who had unconsciously wandered into this Church Lane for a so-called home. Here, the friend found her occupying one corner of a cellar which was rented by an Irish woman who had kindly, at the request of the girl, taken her in on condition that she paid sixpence per week for the accommodation. Words cannot describe the scene which met the eye of the visitor—such places must be witnessed ere the existence thereof is believed.

The following particulars were obtained respecting the girl: the father was a carpenter, and a few years ago he and his wife and three children went to Canada, thinking by so doing his circumstances would be bettered. He had not been there long before the wife died; this led him to resolve to return to England. This girl and a boy accompanied him, and a girl was left behind in service. More than a year ago the father died; and the girl subsequently obtained a small place at Norwood, where she remained until her mistress left the neighbourhood. The mistress advised her to return to London; this advice was followed, and on her arrival in town she inquired for and obtained a lodging with a poor but respectable woman, until her money and clothes, except those she wore, were gone. Not succeeding in procuring a situation, she was compelled to leave that lodging, and take shelter in the cellar of the poor Irishwoman before referred to. The girl's appearance was now against her getting another situation; her clothes were all gone, and those she had on were becoming worse and worse every day. At length, poor thing, much against her own feelings, she was advised to buy a broom, and take to a crossing. But where was the broom to come from? she had no money to buy one, so the poor Irishwoman lent the requisite cash for this purpose, and on the girl went to her crossing, and soon got enough to pay for her broom. What her feelings were the first day she took her stand at the spot where our lady friend met her with her broom in hand are not known, but they must have been of a very mingled character, as she stooped to brush away the dirt from that pathway for the first time. One can fancy the feeling of shame which must have crept over her spirit, for she was really a sensitive girl, but no doubt, as she met with encouragement, she said to herself—Well, better do this than starve; better do this than beg or steal; better do this than—turn from the path of virtue. Yes, poor girl, yes, every one says; rather—a thousand times rather—sweep the crossing than resort to any path which would tend to thy misery and dishonour, so long as you do not settle down in your new occupation, without seeking the position you once enjoyed.

The poor girl had not been at the crossing a week, when the lady fell in with her. After this, the broom was put aside, and efforts made to get her clothes and a situation. This was done; and just as she was entering her place, it was found the poor girl, for the want of food and change of garments, and the dirt and filth of the cellar where she slept, was utterly unfit to enter a clean and respectable family. This was a great grief to her and her friend, but there was no help for it, she could not go; and in order to take her out of the cellar, and remove her from the filth and contaminating influences of those to be met with in the place where she lodged, admission into this Refuge was sought for her and at once obtained. Her condition was such, that her hair had to be cut off as close as possible, for her head was in such a sad state, that nothing could be done to heal it until that process had been gone through. The girl's gratitude, however, quite repaid the matron and teachers for all they had to endure to get her clean and well.

She has now left the Refuge for an excellent situation, well and strong. She is an

intelligent, kind-hearted girl, and bids fair to become a useful servant. Her gratitude was great, and well it might be; and it is hoped that when she remembers her crossing-sweeping days, she will see the good hand of the Father of the fatherless in bringing her so low that he might raise up friends for her which probably would not have been obtained in any other way.

MOTHERS' MEETINGS.

(*From the* CHRISTIAN TREASURY.)

As Mothers' Meetings are now so universal, not only in our land, but also in the colonies, on the continent of Europe, and even in Egypt, it may, I think, be interesting to your readers to give a short sketch of how they originated: at least I can hear of none having been established before that of which I am about to speak.

Miss C—— P——, now Mrs. W——, and myself, were fellow-workers in what was called "Field Lane Ragged School," long before it was removed to more commodious premises in New Farringdon Street. The school was then carried on in two very small rooms in West Street, Smithfield. To reach these rooms we had to find our way up a dilapidated wooden stair, of which several of the steps were gone. Ascending these was no easy matter; but descending, especially at night, was both difficult and dangerous. Never shall I forget the old woman who kept the key, lighting down such teachers as had the temerity to assist at the evening school. The small piece of candle, shaded by her hand to prevent it from being extinguished by the wind, was all we had to show us where the lost steps had been.

When we were down our difficulties were by no means past, as there were few lamps in West Street; and when we left it, we entered Smithfield, where many of "the roughs" nightly assembled. Yet, to their honour be it spoken, although for nearly eight years I worked uninterruptedly in the evening classes at least one night in the week, whether I was alone or with other ladies, no rude word was ever addressed to us, nor did one disagreeable circumstance take place. Some knew us as "teachers;" but even those to whom we were personally unknown, when told who we were, would, I am sure, have protected us with their lives, rather than have suffered any injury or insult to have been offered us.

We were a small, happy, united band in that poor little place. We worked on in faith, hoping brighter days would dawn on us, when we should be able to extend our operations. When the Ragged School movement became so universally and deservedly popular, greater numbers joined our small committee, more money came in, and soon we were enabled to take the premises where the school has been so long and so successfully carried on, with all its adjuncts.

In the winter of 1849 we removed to New Farringdon Street, where the Morning and Evening Schools were most efficiently carried on; but it struck my friend and myself, that one most important class of individuals was left

uncared for. While there were classes for teaching grown lads and men reading, writing, &c., and also for big girls, there were none to instruct women, who were engaged all day in various ways, the simple arts of sewing and mending their own clothes. We were very anxious to do something for these poor neglected ones, and thought, by gathering them around us, we might combine general instruction with needlework. The gentlemen of the Committee gladly accepted our proposal of doing this, and rendered us every assistance in their power by placing the school-room at our disposal two evenings in the week, with the assistance of the male teacher to superintend the reading and writing department.

We very soon had a large class of young women, averaging from sixteen to twenty years of age; and encouraged by our success with them, it occurred to us how very desirable it would be to gain an influence over the "mothers." My friend offered to call on some of them, and ask if they too would not like to join our evening meetings, and promising that we would take care to have them at such a distance from the other class that they should not interfere with each other. She invited them to bring their own work with them, and all babies who were younger than eighteen months. Several promised to come, and we determined to commence at once.

Our first meeting was held on a cold, bleak November evening, but inside the school all looked bright and cheerful. We placed ourselves at the top of the stairs to receive our expected visitors. One woman entered timidly; we welcomed her, and gave her a seat near the fire. Soon another, and another followed, till at last we numbered seven.

And now, after the lapse of fifteen years, I can well remember those poor women. Two were returned convicts, mothers of many children; they were the most polite, obedient, and orderly of all our class; continued regular attendants for years, and seemed more touched by words of kindness than any of the others. They were clean, nice-looking women, but oh, so poor! Next came a young widow with a nursing baby, and two little things whom she could not leave at home for fear of the fire. But she said they would be very good and quiet; and so they were. Then came two women with babies, who earned a subsistence by stitching braces at threepence a dozen; and another who made sailors' trousers at eightpence a pair, having to find her own thread, and taking *fourteen hours* to make one pair. The last that night was a Mrs. White. Never shall I forget her; she looked like nothing human; her face could not have been washed for weeks, and no comb seemed ever to have been in her hair. She had on a bonnet, but such a one! and the rest of her dress was in keeping with it.

We told them we had gathered them together to try to make their hard lot lighter; to hear those read who could do so, and to teach those who could not, that they too might be able to read the Book of Life; and also to teach them to make and mend their own clothes, assisting them with pieces and needles and thread.

We spent a very happy evening together, and after inviting them to meet us that night week, at seven o'clock, we closed the proceedings with prayer and reading the word of God. We had asked them to bring any other mothers who would come with them. Next week our little party numbered twelve; the succeeding one, fifteen; increasing each week, till my friend

THE

RAGGED SCHOOL UNION MAGAZINE.

"Oh! ye who love the Saviour, reverence truth,
And feel for man, train up the youthful poor
In duty and God's fear! Thou doubtest not
Of man's depravity, believest too
In God's most neglected blessing. Have, then, faith
In Christian effort. Doth bad teaching thrive,
And shall not also good? Build, fill the school,
Lead to the Bible, to the Cross, to God!
Nor shalt thou work in vain! Beneath those rags—
How knowest thou?—there may be human stuff
To make a future Newton, Howard, Neff.
See to thy talent; and remember well
Their Father is Thy Master, lest the poor
Rise up against thee at the judgment-day,
And at thee pointing, groan, '*We might* have been.'"

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TO OUR READERS.

THE volume now completed makes the seventeenth of the series devoted to the interests of Ragged Schools. Although this magazine is the recognised organ of the Ragged School Union, and issued under the auspices of the Parent Committee, yet its pages have not been limited to the metropolitan effort, but as far as practicable made to embrace the entire movement, in whatever part of the world it exists. Hence records will be found in its pages of schools in the British Islands, the British colonies, and foreign countries. Nor have the pages been limited to schools, but made available so as to include any effort, to consider any proposition, to examine into any discovery, that contained a promise of ameliorating the condition of the very poor. Our pages have been the medium of making known the claims and necessities of institutions, and thereby enlisting kindly sympathies, personal help, and pecuniary aid in their behalf. The results worked out by Christian or philanthropic effort have been recorded for the encouragement of fellow-labourers, and as incentives to enlist fresh workers. Fœtid lanes, reeking alleys, and tumble-down houses of the poor have been exposed with a view to attract the attention of the authorities to such evils that they may be remedied. When threatened with cholera, timely notice has been given in our pages of what is needful to be done by teachers in schools, visitors of districts, and the poor of dense localities; in the first place to hinder the introduction of the pestilence into any neighbourhood, and, in the second, what to do on its first appearance. It has been a melancholy duty to find space for obituary notices of much valued friends and co-workers. Occasionally it has been our duty to explain and defend the principles of the Ragged School movement against those who would subvert them. These are some of the topics that have engaged our attention, and filled our pages; and it is gratifying to know that our labours have not been in vain.

The Ragged School movement now passes from its nonage into its maturity, having, in April, 1865, completed its twenty-first year. It is gratifying to be able to state that the movement has been progressive to the present time. This progress can be shown by the following figures:—

	No. of School-buildings.	Sunday Scholars in attendance.	Day Scholars in attendance.
At the end of the first 7 years in 1851	102	10,861	6,021
,, ,, second 7 years in 1858	161	21,051	14,827
,, ,, third 7 years in 1865	173	23,290	18,884

These figures are not referred to in any spirit of ostentation, but simply to show that effort has not been dormant, and that God has vouchsafed a blessing upon it. That the movement ought to be largely extended, there is no doubt.

The number of children in London of the ragged class, and not benefited by Ragged Schools, is considered to be equal to the number of children attending those schools. It is therefore clear that one portion of our duty in the future is that of *extension*, and to continue the extension, till every poor neglected child in the metropolis is not only known, but cared for, and trained by industry and education for usefulness. The dignity and honour of Britain, and the character of Britons as Christians, are compromised, if through ignorance or neglect even one of the poorest of the children be lost. "The poor ye have with you always," is a legacy of no mean value and importance. They are ours for the exercise of Christian beneficence, "and whensoever ye will ye may do them good."

THE EDITOR.

1, EXETER HALL, W.C.,
December, 1865.

CONTENTS.

PAGE

Papers, Original and Selected.

A Homily for the New Year 1
Albert Street Schools 10
America and her Destitute Children 158
Another New Ragged School..... 88
Band of Hope Conference 284
Bands of Hope..... 128
Beef, South American 25, 67
Bible, the Bread that Talks 212
Bible, The cost of a..... 215
Bromley, Death of Mr. W. C. 105
Children's Holiday 173, 234
Chimney Sweepers' Act 120
Cholera, and how to avoid it ..249, 251
Christian Teachers, how obtained.. 194
Christian Worker, a twofold test .. 1
Christian Workers, how to get 89
Christmas, Make *One* Happy this .. 281
Clean and Tidy Homes 202
Clothing Clubs.....86, 127
Colonial Views of Ragged Schools.. 229
Coming of Age..... 121
Cottage on the Cliff School 63
Cowgate, Edinburgh, A sketch of.. 16
Crossing-sweeper 275
Cuthbertson, Death of Mr. Francis 77
Day Schools.....83, 182
Destitute Children in America 158
Dinham, John, Esq..... 210
Dinners to Children, Weekly.. 116, 103
Drury Lane: its Lanes and Alleys 236
Early Training, Principles of..... 35
Earthly Motives 3
Edinburgh Ragged Schools 33
Education—When to Begin 254
Educational Auxiliaries 188
Effects of Ragged School Teaching 227
Emigrants, Letters from..... 215
Employment for Vagrant Boys 40
Examination of Schools 183
Exhibitions' Work, 47, 80, 110, 112, 163
Exhibitions of Flowers.. 128, 188, 197
Excursions, Country.....129, 234, 255
Field Lane New Buildings..... 149
Flower Shows 128, 188, 197
Flowers and Music 15
Fresh Meat from the Colonies 178
Gillespie, Testimonial to Mr. A. .. 21
Gurney, H. E., Esq.'s, Invitation.. 231
Guthrie, Dr., Presentation to..... 72
Hannah Bailey and "Rock of Ages" 29
Happy Death of a Scholar..... 21
Hastings Ragged School 245, 286
Heavenly Motives 5
Homeless Poor Act..... 114, 224
How to Help..... 209
Industrial Schools 76, 85, 127, 187
In Memoriam—
F. Cuthbertson, Esq. 77
Mr. Ransome 42
Mr. W. C. Bromley..... 105

PAGE

International Reformatory Exhibition..... 112, 163
Irish Boy 274
Irish Reformatory Schools 113
Jerked Beef (Charqui)..... 25, 67
Joseph the Romanist 227
Kensal New Town School History.. 161
Knife Cleaning Brigade 194
Letters from Old Scholars..... 8, 215
Liverpool Ragged School Union .. 154
Lodging-houses' Exhibition 110
March of Intellect in the Antipodes 256
Meat for the Poor 25, 67, 178
Memory of John Dinham, Esq.... 210
Mission, Our 49
Mothers' Meetings 277
Newspaper Boys, Suggestion about 148
Night Schools 84, 87, 186
Nightly Homes for the Homeless .. 221
North London Industrial Exhibition 47
Objects, Subjects, and Projects of Ragged Schools 266
Old Scholars' Meeting..... 162
Operations in Ragged Schools.. 82, 180
Paid Teachers' Excursion 255
Paisley Ragged Schools 108
Parents' Meetings 86
Penny Banks 86, 128, 187
Plea for Hoxton Schools 205, 287
Plea for Golden Lane Schools 233
Population of Great Britain 113
Presentations to—
Gillespie, Mr. A. 21
Guthrie, Dr. 72
Shaftesbury, The Earl of.. 145, 167
Shaftesbury, Lady 54
Watts, Mr. 191
Prize Essay on Ragged Schools.... 257
Rag Collecting Brigade 129, 186
Ragged Churches 97
Ragged Scholars' Gratitude 31
Ragged Schools and Privy Council Grants 269
Ragged Schools in—
Albert Street, Spitalfields 10
Clare Market..... 162
Cottage on the Cliff 63
Edinburgh..... 33
Elder Walk 13
Field Lane..... 149
Golden Lane 233
Hoxton 205, 287
Kensal New Town 161
Nichol Street..... 201
Paisley 108
Robert Street..... 199
Shoe Lane 173
Sydney 229
Tasmania 102, 256
Victoria 193
Vinegar Ground 88

PAGE

Ragged School Union Anniversary.. 126
Ragged Sunday Schools 257
Ragged Work in Country Towns .. 245
Ransome, R., Esq., Death of 42
Reformatories and Ragged Schools.. 76
Refuges..... 85, 130, 186
Red Letter Day, Teachers' Excursion 255
Reunion of Teachers..... 225
Reminiscences of our Work 55
Rescued 274
Riches, Use and Abuse of 177
"Rock of Ages," Hannah Bailey .. 29
Rules for Flower Shows 201
Scholar's Happy Death 21
Scholars' Prayers 73, 127
School Agents' Work –
North and East..... 180
West and South 81
Schools or Prisons, Which? 103
Shaftesbury, Presentations to Earl and Lady.....54, 145, 167
Shoe-blacks 129, 186, 206
Socialize and Christianize.....49, 51
Sought and Saved 257
Speeches by—
Cumming, Rev. Dr. 136
Davis, Dr. 141
De Fraine, Mr. J..... 141
Gravesend, The Recorder of 24
Liverpool, The Mayor of..... 154
Melbourne, The Dean of..... 135
Payne, Joseph, Esq..... 143
Shaftesbury, The Earl of 47, 131, 146
Titcomb, Rev. J. H..... 140
Williams, Mr. H. R. 145
Wolfe, Mr..... 90
Statistics on Population 113
Substitutes..... 14
Sunday Magazine..... 16
Sunday Schools 82, 86, 180, 257
Tasmania Ragged Schools 102, 256
Teachers at Nutfield 231
Testimonial to Mr. Gillespie 21
Thieves in a London Ragged School 55
Thirteen Years of a Ragged Church 97
"Times," Extracts from The 35
True Narrative of the Present Times 65
Use and Abuse of Riches 177
Vagrant Boys, Employment for .. 40
Wales, Address to Prince of 164
Watts, Presentation to Mr. W. J... 191
Window Gardens..... 197
Working Men's Clubs..... 187
Working Men's Exhibitions 80

Poetry and Rhymes.

PAGE

A Scene of Great Beauty 232
Art Thou a Pilgrim? 178
Broad-cast my Soul 153
Charles Street in Drury Lane 196
Come Gentle, Come Simple Folks .. 93
Come, Soiled and Travel-stained .. 233
Come to Me, O ye Children 142
For Scenes like this so Fair 177
God Bless the Little Children 142
Lord of the Harvest, in their Hearts 53
O! Who can Tell the Loss..... 78
O! Ye who Love the Saviour..... 76
Pity Sighing over Howard's Tomb 169
That Tall Old House of Lodgings.. 117
The Poorest of the Poor are We .. 242
The Ragged School Plan 95
To Teach the Young to Read..... 266
The Coming of Age of Girl or Boy. 144
We have not Wings, we cannot Soar 20
Why should I Deprive 62

Correspondence.

How Teachers were Obtained 194
How to Obtain Christian Workers .. 89
Knife Cleaning Brigade 194
Left-off Clothes of Children at School 287
Newspaper Boys 148
Old Clothes 285
Weekly Dinner to Children 116

Children's Gallery.

Address to the Scholars, Prizeholders' 90
Flannel Nightgown..... 219
Honesty the Best Policy..... 266
Little Match Girl 46
Newsboy's Funeral, The..... 44
Rich Arthur and Poor Alice 239
Spare Moments..... 241
Story of St. Eloy..... 266

Teachers' Column.

Easy Lessons..... 237
Help for Teachers..... 68
How to Win a Child's Heart..... 43
Missionary and former Scholar 22
No Time to Visit my Scholars 217
Scriptural Training Lessons 68
Texts for Teachers 219
The First Kind Word 114
The Reward 218
We shall Reap if we Faint not 22

Editor's Portfolio.

Path of Duty 244
Visiting 243

Notices of Meetings.

Charles Street 96
Dartford..... 95
George Yard 96
Gravesend.....24, 288
Hinde's Mews 172
Holloway 94
Industrial Exhibition 47
King's Cross 170
Milton's Yard 119
Paradise Street..... 118
Perkin's Rents (One Tun) 170
Poplar 119
Stratford 23

thought with me, that it was time to lay down rules for the regulation of our proceedings.

It would be unnecessary for me to enter into these rules here, as they have been almost universally followed in every Mothers' Class throughout the land. Our great object was to inculcate self-respect and self-reliance. Our meetings were always commenced by prayer for God's help and blessing on our labours. We found several well-educated and intelligent women amongst our number; others more dark and ignorant than I could have believed possible in this Christian land: but I have since found they were not worse than others in the very poor localities in which it has since then been my privilege to assist in forming similar classes.

And here let me remark, I have ever found that the more degraded and miserable the locality, the more satisfactory have been the results of our classes, and the stronger have been the feelings of gratitude drawn forth by our efforts. My friend, seeing how well the Week Evening Class succeeded, determined to try a "Mothers' Sabbath Evening Class;" and soon she had one with even a larger attendance than on the week evenings, the women being then more at liberty.

On Sabbath evenings they assembled in the gallery of the school-room, with a curtain drawn round them, while the regular work of the school went on below. After the establishment of this class, we confined ourselves, on week evenings, to more secular instruction, although, as before, our meetings were always opened and closed by reading God's word and by prayer. After the opening of our meetings the women were divided into two classes, the one consisting of those who could read, the other of those who could not; and whilst the latter were receiving instruction, some interesting tract or book was read to the others, whilst the work went busily on (nothing we read ever gave so much pleasure as Hannah More's series of Narrative Tracts); and when their lessons were finished, the rest joined us to work and to listen. After having laid down our rules we adhered strictly to them; and we went on increasing till we had fifty on the books, with an average attendance of twenty. As the class increased we found ourselves unable to go on unaided in our work. We therefore called in the assistance of four other ladies, and formed ourselves into a committee, so that we could absent ourselves occasionally—a power, however, of which we seldom availed ourselves, as there was plenty of employment for three or four ladies; the teacher and assistant being both fully occupied with the unmarried women's class, which still went on, and from which we had taken the first idea of collecting the mothers together.

After going on most happily for a year or two, the women advancing in industry, cleanliness, and intelligence (but above all, we trusted, in the knowledge of the Lord), we thought of inviting the mothers and babies to tea. A friend had supplied me with a large quantity of cuttings of cloth of various colours, and with these the women had made twelve patchwork bed-quilts. The arrangement of the patterns and colours had been left entirely to themselves, and the ingenuity and taste displayed was beyond what could have been expected, and showed that many a rich talent was hidden under a ragged gown. On the evening of their *party* these quilts were hung round the room, to be given to the twelve women who had attended most regularly,

and conducted themselves most satisfactorily. An old and tried friend of Ragged Schools promised to come and give them one of his touching and telling addresses. The long-waited-for evening at length arrived, and on it between forty and fifty mothers, and at least fifteen babies, assembled. All were at least clean, and as respectably dressed as their circumstances would permit.

We fancied we had provided a tea sufficient for any contingency; but when each of our party had on an average been supplied with six cups of tea, and bread-and-butter and cake in proportion, our store began to fail. But as we saw they could still take more, Mr. M——, the excellent superintendent of the schools, proposed that a hymn or two should be sung till fresh supplies could be procured. These were sung with hearty good will, and they then made an attack on the fresh supplies which had arrived.

At last all were fully satisfied; and then, when all were properly arranged, the gentleman before alluded to began his address. He gave them the narrative of the loss of the "*Kent* East Indiaman." They listened with profound attention, especially to the account of the baby which was saved, when so many were lost; and of its being kept alive for two or three days by a sailor on board the *Cambria*, who gave it pieces of white sugar to suck. Many of them were in tears; but when he told them *he* was that baby so mercifully saved, such excitement arose as I never saw equalled. Some rushed up to touch his hand; others asked if it could really be true; and on being assured it really was, many shook hands with him, and, I doubt not, those still alive consider it one of the highest honours ever conferred on them. They then sang a concluding hymn, and after a short prayer the benediction was pronounced; and thus concluded our first "Mothers' Tea Meeting;" and doubtless many of those present concurred with me in feeling it was one of the happiest evenings we had ever spent.

For three or four years longer we went steadily on; then, in consequence of the failure of my health, and other circumstances, I was obliged to give up my first and most interesting occupations at Field Lane. I did not, however, relinquish the work in which I was so much interested, but found employment in a Ragged School nearer home, and soon established a Mothers' Class in connection with it, on exactly the same principles as at Field Lane, and with equal success. Before I parted from my first class, my friend and myself invited the mothers to meet us, that I might say farewell, and give them a few words of parting advice. Fifty came; and never have I been a sharer in a more sorrowful scene. These women had learnt to know us as friends; and the poor have so few friends to lose! Their neat and tidy appearance bore witness to the *outward* improvement which had taken place among them; even Mrs. White came, looking so clean and respectable, that none could have recognised her as the Mrs. White of our earlier meetings.

Amongst them they had patched a bed-quilt, which they presented to me as a mark of their grateful affection; and one woman, a widow, even more poverty-stricken than her neighbours, presented me with a basket made of cardboard, covered with some morsels of silk, with the word "Gratitude" sewn on the lid: the design altogether was very tasteful and elegant. Long did I carefully preserve these tokens of love and regard. At last I had to

say farewell; and as I shook hands with each, and received their parting blessings, I have seldom felt more sad.

It has been my privilege to set on foot, and for a time to superintend, Mothers' Classes in one or two very poor localities; and up to the present time all are prospering and increasing,—so much so in some cases, that they have been obliged to be divided into two separate classes, meeting on different evenings.

That some good has been done by these meetings I am quite sure; but oh, how much remains to be done! Not in the suburbs, where the poor are almost *too* well cared for, and where the danger at present is of making paupers of those who ought not to need help; but in the low neighbourhoods in the East of London let these meetings be multiplied. This can only be done by great self-denial. It requires no small amount of determination to leave your own comfortable home and go to these miserable places; but think of the happiness you are bestowing, and that, under God, you may be the means of leading many a soul to the foot of the Cross, and how small the sacrifice will appear!

I will conclude this little sketch by a circumstance which came to my knowledge a few years since. I accidentally met a lady at a working meeting, who told me she had attended a poor woman on her deathbed, quite away in the West End of London, who had died the blessed death of a true believer, and who asked her, if she should ever meet with me, to tell me about her, as I would remember Mrs. Sutherland as one of the women of the "Field Lane Mothers' Class;" "and tell her," added the poor woman, "that when she dies, I will be at the gate of heaven watching to welcome her, for she was the first to show me the way there." Do we need any greater encouragement?

MAKE *ONE* HAPPY THIS CHRISTMAS.

"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Few things are more common amongst us than to hear exulting expressions in praise of "Good Old Christmas." Open-hearted hospitality and social mirth are commended in high terms, and "keeping up old times" is regarded as a virtue; without considering that, in too many cases, nothing more is meant by it than selfish banqueting and indulgence. The Christmas of "olden times" was distinguished by great attention to religious services, unsparing charity, and general hospitality. The latter was of reckless character, as it is too often at the present day. The cry, however, in favour of keeping up Christmas now, is principally confined to the convivial part of it: the religious services and the charity are too often but secondary considerations. This remark is not made in an ill-natured spirit, but rather with a view of calling forth the sympathies of the kind-hearted; that while the severities of winter are pinching the ill-fed, ill-clad, and aged poor, the stream of benevolence may more freely flow and the jubilee of Christmas be more generally enjoyed.

Christmas is a time of hospitality, of joy and merriment, to thousands whose wants are well supplied; but often it is a time of anxiety and suffering to the poor. The fangs of penury and want pinch doubly hard in winter; and he or she, who has but little fuel, a scanty supply of food, and whose body is barely covered, is entitled to our pity.

Who can see our railway stations piled up as they are with packages, and heavy laden with hampers, well stored with Christmas fare, without thinking to himself, "How few of these will find their way to the dwelling-places of the poor?" In these things we give to those who have them, and withhold from those who have them not. Many a man is even now preparing to make a great supper; but it is not likely that one will be found anxious to compel the poor to come in and partake of it.

Consider for a moment, if you cannot give something away at this season, in the shape of food, that will light up the eye of the deserving aged poor, make the fatherless clap his hands, and the heart of the widow sing for joy. Look around you with a pitiful eye and a merciful heart, and you will discern faces in abundance that proclaim too plainly their acquaintance with penury and scanty fare. How often do I see at the butcher's shop the threadbare-coated, broken-down housekeeper, whose better days are passed; and the spendthrift whose poverty has come upon him as an armed man? How often do I see them linger wishfully to look at the joint they cannot buy?

The aged matron, too, still retaining a decency and respectability of which penury has not robbed her, comes and goes, and goes and comes again, handling the commonest piece of meat at the stall, and reckoning up in her mind what it will cost. See! she weighs it in her mind apparently to the ounce, then hesitates, shakes her head mournfully, and walks away empty-handed. In the every-day pathway of life, instances of this kind occur, enough to make our hearts ache. Those who look for them will be sure to find them. It was but yesterday that a poor weaver called upon me, who for some months past has been out of employ; he has now got a little work, and he called for money to enable him to buy a new shuttle and a pair of shears. Now, to such an old inoffensive creature as he appears to be, it would delight me to give him a pound. Do you not know such a man as this? Come, come, look around you.

The clock has not struck since, passing along the streets, my attention was drawn to a young chimney-sweep—one of those poor shivering wretches, who, on a winter's morning, creep along with a bag across their shoulders, and a brush under their arms, bending their back as they walk, dragging along the ground, with their naked feet, shoes that would be too big for their grandfathers. You may tell me that young chimney-sweeps are hearty young rogues, as full of life and fun as an egg is full of meat; and I often see such myself, but they are not all so. The one of whom I speak was not of this description.

There stood the hungry, sharp-set, shivering climber, sometimes standing on one cold foot and sometimes on the other, at the window of a cookshop, whose prodigality poured forth a savoury steam, almost enough to provoke one to eat another dinner. How the poor lad got so much money I know not, but he had evidently laid out a penny in pudding. It was too hot to

hold, much less to bite with comfort; but he contrived both to hold and eat it, shifting it quickly from one hand to the other. All this time his large eye was fixed on the smoking pudding in the shop-window, anticipating, no doubt, the sorrowful moment when his own morsel would have disappeared. You should have seen the expression of his sore eyes and his soot-begrimed face, when I gave him a penny for another pennyworth! I would not part with the remembrance of that look of delight for a crown-piece.

In the spirit of kind entreaty, let me ask whether, in the midst of the visits you mean to pay this Christmas, you mean to visit any poor neighbour? Whether, while partaking of the good cheer of others, you intend to supply the hungry with a single good dinner?

It was the custom with my grandfather to entertain twelve aged women at his table on Christmas Day, with Christmas fare. After which he handed to each a shilling, with an exhortation to a thankful remembrance of the goodness of God. Well do I know that

> "Those who on virtuous ancestors enlarge
> Produce their debt instead of their discharge;"

and instead of being proud, as we too often are, of what others have done, we have reason to be humbled for what we ourselves have omitted. Let me give you one trait from the character of my mother, a personification of benevolence especially at Christmas. In all appeals of a charitable nature, she acted under the influence of the moment. As the winding up of a watch sets the wheels in motion, so at the recital of a tale of woe her hand mechanically moved into her pocket. I well remember one veteran pensioner on her bounty replying, when taxed with having troubled her for twenty years, "No, no, ma'am, indeed you make a mistake: it is but fifteen." It is true she did not fail to lecture those who appealed too frequently to her benevolence; but it was done in such a way that any one, with half an eye, could see that it did not arise from the displeasure of the heart. The rebuke she offered with her tongue was more than half-drowned by the jingle of the money in her pocket which she was preparing to bestow.

I know very well that this is but a homely tale; but let its truth atone for its homeliness—let the spirit of benevolence it exhibits make amends for the language in which it is conveyed. I do not want you to give as my mother gave, for she often relieved the unworthy with the worthy, the impostor with the real object of distress; but I want you to imitate my benevolent parent in this, that when a real case of distress is brought before you, you may not be a *grumbler* without being a *fumbler* at the same time. Yes, fumble in your pockets, and be not too severe to mark the errors of the pale-faced, hollow-eyed suppliants for your bounty. There are many impostors abroad taking the bread out of better mouths than their own. I am ashamed of them; but I feel ashamed, also, of the lynx-eyed, keen, cutting shrewdness which enables some not only to detect imposture, but to see indiscretion much plainer than they see want and misery. Is it not better, think you, in a doubtful case, to be cheated of a penny than to risk the possibility of withholding a penny roll from the hungry, when the cold, searching, freezing wind is whistling through their ragged raiment? Is it not laying out a half-crown well to put a joint in the pot of a poor widow

on a Christmas Day, even if we do run some little risk of adding to the comforts of one who may not be in all respects what we would have her be? It would do us good, as well in regard to charity, as in regard to other things, more frequently to turn over the pages of sacred writ—"He that hath pity upon the poor, lendeth unto the Lord." "Bear ye one another's burdens, and so fulfil the law of Christ"—and to remember that this precept is personal; it is to ourselves.

How enlarged were the hospitality and charity of former times! How simple, how beautiful, how touching are the observations of Job, chap. xxxi., 17, 22, 32. I am afraid there are almost as few Jobs among us in regard to charity as there are in regard to patience.

Are there none in your neighbourhood struggling with adversity? Do you know none who cannot dig, and who to beg would be ashamed, to whom a joint would be a treasure? No doubt you do; and I could even now fancy that I see the messenger of your bounty setting off with a leg of pork or a neck of mutton, or, it may be, a piece of beef, red as a cherry, with suet white as snow, wrapped up in a clean cloth, or placed in a clean dish. I can see the unexpected boon received as a gift from above, with outstretched hands, an eye brightening with exultation, and a heart beating with thankfulness; and I can hear distinctly the fervent blessing that a voice, faltering with grateful emotion, is imploring on your head. Be persuaded to *make some one happy this Christmas*, and you will be happier yourself for the charitable deed. Visit the poor; go and see what their wants are; judge for yourselves.

By the mercies you have received from the Father of Mercies, by your expectation of future blessings, and by our Christian profession, I entreat you to receive and act on the admonition—"He that oppresseth the poor reproacheth his Maker; but he that honoureth him, hath mercy on the poor" (Prov. xiv. 31).

BAND OF HOPE CONFERENCE.

We are informed that it is the intention of the United Kingdom Band of Hope Union, to convene a conference of the paid teachers of Metropolitan Ragged Schools, as soon as may be practicable, for the purpose of considering what could be properly done to extend the principles of total abstinence among the children in our schools. There are now twenty-two Bands of Hope connected with Ragged Schools in London, and one of them reports 1,528 members. Most of them, however, are on the north side of the Thames; there are but very few on the south side. No doubt our friends will respond to the invitation of the Band of Hope Union. Its President is Samuel Morley, Esq., M.P., and its Treasurer, W. J. Haynes, Esq., of Forest Hill. It employs five agents, and has held 1,732 meetings during the past year; and we believe that its proceedings are marked by a wise and Christian spirit, which commends it to all who desire to see such a great movement extend and prosper. The office of the Union is 37, Queen Square, where letters on this subject may be addressed to the Secretaries, Mr. M. W. Dunn and the Rev. G. W. McCree.

Correspondence.

OLD CLOTHES: A BEGGAR'S PETITION.

To the Editor of the Ragged School Union Magazine.

Sir,—I have attended many public meetings of Ragged Schools, with varied feelings of pain or pleasure, but usually those present have been stimulated to more diligent labour by hearing the record of the sayings and the doings of any fellow-worker. The reports have indeed been so varied through essential differences in locality or method, that, notwithstanding their sameness in object, almost every meeting had its distinct phase. Yet still one feature marked most of these meetings: for the committee and speakers either begged for money or for workers, and in the bulk of cases for both, and in each instance the need was too palpable to be doubted. So begging, indeed, has been the tone of Ragged School reports, that I have sometimes speculated as to whether begging for others brought the managers within the scope of the Acts for the suppression of mendicancy—or whether he alone can be regarded as a beggar in the legal sense who begs solely for himself. Probably the students of Blackstone, so many of whom are prominent in Ragged-school work, can decide this question. Whether it is from attendance at such meetings that I have caught the mendicant feeling, I know not; but in my old character of a beggar for old clothes, I feel constrained to beg again. It is to be wished that the old-clothes department, or, in vulgar words, the cupboard of the Ragged School Union, could become vocal; for it would be able to beg far better than any grey-goose quill, even though wielded by a Dickens or a Macaulay. But, as the cupboard hath no voice, I would simply point to the fact that it is nearly empty, and so let that simple fact *speak* with its potent tongue. It has been my privilege often to have witnessed the good effects produced on the whole school by the gift of a pair of old boots, or of a pair of old trousers, at Christmas. Exuberant in joy has been the ragged one that receives it; happy the mother to whom it has been carried home in triumph; but happier would the kind donors have been had they seen the greeting the cast-off raiment received, for they would have learnt the full meaning of the saying of the Homeless One—"It is more blessed to give than to receive."

Nor let it for one moment be supposed that such gifts are not really needed; we will not say for decency's, but not rarely for life's sake. We wish, indeed, that the wants we indicate were, like those of the hypochondriac, merely imaginary. Last week, for example, on visiting a day Ragged School, I counted seven children—four of them girls—without shoes or stockings; and how some of the boys contrived to keep their clothes from tumbling to pieces, has puzzled me ever since. In fact, in the more destitute districts, rags, rags, rags, like dirt, dirt, dirt, greet me in every direction; and we no longer wonder why the poor Irishman took away the clothes from a scarecrow, and re-clad the image with his raggeder raiment; for, poorly clad as was the son of Erin, the scarecrow was royally arrayed in comparison.

May I then, Mr. Editor, be permitted to use your columns to beg for old clothes, or I may add for *any* kind of apparel, whether new or old? Peeping into your old-clothes cupboard the other day, I found it almost as bare as that of our old nursery friend, Old Mother Hubbard. Last year I understand that Ragged Schools received donations from the aforesaid cupboard; but unless it be replenished before the next three weeks the many Ragged Schools which are now begging for the Christmas gift of old clothes, will find that they have begged in vain. I hope, then, that your readers will remember the 173 Ragged Schools and the 27,000 children, to many of whom an old pair of boots or a cast-off frock will be accepted as the best of Christmas boxes. Then, like the servants of King Solomon's model wife, our poor clients will "not be afraid of the snow, for her household will be clothed with *double* garments."

But, even whilst we write, we hear the fierce footfall of the Ice King as he comes from the cloud of fog and snow, and whilst we hear his tramp we would say, "What thou doest, do quick'*y*."

Q IN THE CORNER.

November 20th.

HASTINGS RAGGED SCHOOL.

To the Editor of the Ragged School Union Magazine.

SIR,—We feel extremely indebted to you for the very kind interest you took in our Hastings Ragged School when visiting our town a few weeks since, and for the elegant little summary of it that appeared in your magazine last month. We sincerely hope you will soon pay us another visit, and then perceive we have made many more improvements.

The object of troubling you with these lines is to correct two or three slight errors in the sketch of our school in your November number. They are but of minor importance; yet it is well that that article, as it may be taken as a kind of model to be copied by friends in other country towns, should be correct in all its details.

1. The rent of our first school-room was 2*s.* 3d. per week, not 1*s.*, as stated. The error clearly arose from supposing that the £2 11*s.* 9d. we named as having been paid in our first year was for twelve months, whereas it was for only five months. We paid 4*s.* per week for our second room.

2. "The Borrowed Mistress" was not the agent of a Female Missionary Society, but a Female Missionary supported by a few private friends; and it was with the permission of her supporters that she spent a portion of her time in helping our infant effort.

3. The Coal Club is not now limited to the school, but extended to the very poor residing in the old town, who are permitted to pay into it. A kind resident lady adds a bonus of twopence in the shilling on the deposits.

4. The Penny Bank is a distinct institution. Its advantages were frequently brought before our scholars, young and old, with a view to induce them to avail themselves of the moral and social benefits of being capitalists in a small way.

5. It gives us great pleasure to add that the mortgage on the building is now entirely paid off; we are therefore free to carry on a most useful effort,

benefiting large numbers of persons, and these the most needy of our town, at a comparatively small annual cost, and with considerable facilities and comfort, from possessing our present excellent accommodation.

Our only real want now, as you state in your concluding paragraph, is an increase in the number of friends willing to help us in cultivating God's vineyard, that God's harvest may be gathered.

I am, Dear Sir,

Yours sincerely,

_____.

[The proof of the article referred to was sent to be revised by a friend in Hastings fully conversant with all the details, and who kindly did so; but unfortunately the proof was not returned in time to make the corrections in the article before going to press.—Ed.]

LEFT-OFF CLOTHES.

To the Editor of the Ragged School Union Magazine.

Sir,—I beg to suggest a plan, which, if more generally adopted, would be the means of supplying Ragged Schools with large quantities of useful clothing, and would be moreover productive of other good results. I address these remarks to heads of families, who would do well to look into the matter. Let those who have sons or daughters at school require that the wearing apparel be sent home, *in whatever condition*. It is too much the practice to return the numbers after each term very deficient, and to mark the missing articles in the "lists" as "done with;" but it would be much more satisfactory in every way for the clothes to be sent home, and the "left-off" articles could be given to the poor or to the Ragged Schools in the respective localities.

It is obvious that there is a moral as well as an economical aspect of this question; and the plan which I propose would not offer the temptation which now exists, for the clothes to be unfairly disposed of: a temptation which is only too readily yielded to by the majority of servants, and too willingly connived at by the young people themselves.

I am, Sir,

Your obedient servant,

A Friend of the Poor.

THE PLEA FOR HOXTON RESPONDED TO.

To the Editor of the Ragged School Union Magazine.

Dear Sir,—Will you kindly allow space in your valuable Magazine for the Committee of Hoxton Ragged Schools to express their sincere thanks and gratitude to those who have so generously responded to their appeal, and thus enabled them to pay off all demands, and retain the services of the master and mistress as heretofore? The Committee are endeavouring to obtain increased annual subscriptions, and thus carry on the work more easily.

I am, Sir, yours, &c.,

T. Smith, *Treasurer.*

132, *Downham Road, N.*

Notices of Meetings.

GRAVESEND.

THE annual meeting of the Gravesend Ragged School was held on Nov. 14th, at the Assembly Rooms, Harmer Street. The attendance was large, the room being filled in every part. The Worshipful the Mayor, John Gould, Esq., presided, and said they had met to promote the interests of an institution which was second to none in importance. It was not so much in regard to its present effects that they must look at it, but in regard to its effect upon the future greatness of this country. It had been said that the man who made two blades of grass to grow where only one grew before, was a benefactor to his country; but how much greater was the benefit which he conferred who sowed the seeds of virtue, honesty, and religion in the minds and hearts of the young, by which they might be made useful members of society, and heirs of a glorious immortality? Prevention was better than cure, and he took it that Ragged Schools did more to prevent crime than all the prisons and reformatories in the land. (Hear, hear, and cheers.) His worship then called upon the secretary to read the report.

The secretary then proceeded to read the report. It stated that the children of the day-school might plainly be seen to be of a very poor class, and that the scholars on Sundays, though not all poor and ragged, were certainly all a neglected class, and evidently required religious teaching. The attendance on Sunday afternoon averaged 50 in the winter, and 35 in the summer half; on Sunday evenings 122 in the winter, and 66 in the summer. The highest number present at one time being 90 in the afternoon, and 180 in the evening. The numbers in attendance upon the day-school had greatly increased. The average for the year was 76. Care is taken not to admit the children of those parents who can afford to pay, no charge whatever being made in this school. A night-school was open both for boys and girls. A religious service is held on Sunday evenings in the lower room. The Penny Bank account shows deposits during the year, £339 10s. 11d.; withdrawals, £371 18s. 5d.; a balance being in hand of £153 14s. 6d. A Mothers' Meeting, conducted by a committee of ladies, is held weekly, in the lower room, the attendance at which varies from 7 to 28. A sewing class for girls of the school is also carried on. The soup-kitchen is reported to need some alterations and additions, for which special subscriptions are solicited. The Temperance Society holds meetings in the school-room.

The treasurer read the financial statement, which showed the balance in hand at the beginning of the year to be £5 6s. 7d., the various cash receipts £99 13s. 1d., whilst the disbursements amounted to £95 11s. 3d.; leaving a balance in hand of £9 8s. 5d., but with liabilities amounting to about £18. The erection of the soup-kitchen, with necessary fittings, cost £100 0s. 1d., for which subscriptions to the amount of £106 5s. 6d. had been received.

The meeting was addressed by the Rev. T. Wall, Rev. W. Emery, Rev. B. H. Kluht, the ex-Mayor, Alderman Bryant, Joseph Payne, Esq., and Mr. Hytche, from the parent society. The collection for the schools amounted to £13 4s., and the sum promised towards the extension of the soup-kitchen exceeded £40.

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The Committee have to provide 3,000 meals per week for the support of the inmates in the Homes, and for this,

Friendless and Fallen.

London Female Preventive and Reformatory Institution.

The Close of the Year.

As early as possible in the present year the Secretary presented the official Accountant's Report to the Committee, showing the financial position of the Institution, December 31st, 1864, upon which the following resolution was unanimously adopted:—

> "That the Committee desire, with thankfulness, to review God's providential care during the past year in supplying all the necessities of the Institution; and firmly believing in the same watchful care for the future, they therefore instruct the Secretary to admit (D.V.) a larger number of poor young women than in any preceding year, and to co-operate as far as possible in all general movements for the protection of the friendless and the reclamation of the fallen."

The Homes are arranged as follows, all of which are entirely dependent upon the general funds raised by voluntary contributions:—

200, EUSTON ROAD, N.W. *Temporary Refuge, where suitable cases can be admitted on any day or at any reasonable hour, while there are vacancies.*

5, CAMDEN STREET. *Reformatory Home.*

18, CORNWALL PLACE, HOLLOWAY. *Reformatory Home.*

5, PARSON'S GREEN. *Reformatory Home.*

51, NEW CROSS ROAD. *Home for Friendless Young Women of good character.*

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On the 31st of December, 1864, there were in the Homes - - - - - - - - - -	89
From January 1st, 1865, to October 31st, admitted friendless young women of good character - -	66
Reformatory cases - - - - - - -	207
Lodged temporarily - - - - - - -	64
Total - - - -	426

The majority of these hapless creatures were orphans and country girls, in very many instances destitute of any place in this great metropolis which they could call home; and from inquiries made into their cases, all, or nearly all, came to London intending to earn their living by honest and virtuous means. But fatal temptations exerted their force upon them, until they were hurled over the moral precipice into the depths of the foulest degradation. But, thank God, a way of escape was presented through the medium of this Institution, which has been made available for a larger number during the ten months of the year already past, according to the desire of the Committee, as expressed by the above resolution.

Some particulars respecting a few of these cases may be read with interest; they are given simply as illustrations:—

K. D., a young woman about twenty-six years of age, an orphan, and comparative stranger in London; but, notwithstanding her lonely condition, in which she was often greatly tried by the pressure of adverse circumstances, she managed to maintain her virtuous integrity. However, during this last spring she was exposed to greater trials than ever, through want of employment. When in great distress she happened to see an advertisement of this Institution in the little weekly serial, "The Revival." She applied, and was received in immediately. Some time after she was provided with a situation as a domestic servant, in which position she is now maintaining herself. When writing to the matron she expresses herself in the most grateful terms for the help granted in the hour of need.

T. A. was brought up most respectably, and at a proper age married to a man of good position. All went on well for several years. Four children were born, but three out of the four died when almost in infancy; otherwise their marriage was a happy one, when the greatest of all trials overtook the poor wife in the unfaithfulness of her husband, as expressed by his eloping with another woman. This bitter trial was followed by adversity. One night the poor creature returned home to her lonely and wretched lodging with a heavy heart, when her sorrows appeared to reach their climax. The door was shut upon her, and she in consequence was compelled to wander the streets that night. However, she would not do wrong, resolving rather to endure any privations than sin. Thank God, when in these wretched circumstances, she met a well-known philanthropist, who referred her to this Institution, where she was sheltered. She applied about eight o'clock on a Saturday evening, and was immediately admitted.

G. A. came to London as an entire stranger, in hopes of getting a situation, but without any money to support her until she could succeed. The first night of her arrival she obtained a lodging at a respectable coffee-shop. The next morning the landlady sent her on to the Secretary, requesting her to seek admission. This was granted, and thus she was preserved from further temptation. It appeared that she was not acquainted with any person in London who could help her in the slightest, and but for this Institution she might have fallen into one of the abounding snares.

The following will show at what varied times poor creatures are received on their own application—

Case 1, received about two o'clock in the afternoon.
" 2, " " seven o'clock in the evening.
" 3, " " noon.
" 4, " " two o'clock in the morning.
" 5, " " six o'clock in the evening.
" 6, " " nine o'clock in the evening.
" 7, " " ten o'clock at night.
" 8, " " four o'clock in the afternoon.
" 9, " " three o'clock in the afternoon.
" 10, " " noon.

The Committee are most anxious to give immediate help to as large a number as possible, Sunday or week-day, morning, noon, or night, and to any, irrespective of creed, class, or country.

The following will illustrate some of the cases of fallen women taken up by this Institution :—

C. E., born at sea. Both parents dead. Has a sister living in Wales, but no friends in London. Tried to get a living by needlework. Was ruined by a man to whom she was engaged to be married ; he lived with her for a time, and then cast her off. To save herself from further degradation, she sought and found an asylum in this Institution.

C. L. has both parents living in the county of Devon. She came to London as a servant, and for a time maintained her position; when, in consequence of distress through being out of a situation, she fell into sin, and from one stage to another, until she became a street-walker. However, happily, her conscience stung her so acutely as to prevent her continuing in sin, consequently she sought and found shelter in this Institution.

K. M. was born in Ireland. Parents are dead. Has an uncle in America, but his address is not known. Came to London as a servant, and filled several situations ; but at last she lost her moral character in her master's house, gave birth to a child, it died, and this was followed by further degradation—walked the streets eighteen months, when her downward career was stopped by attending a midnight meeting, where, from what she heard, she was induced to seek admission into this Institution.

C. E., born in Somersetshire. Has both parents living. Is a domestic servant. Came to London apparently with the most honourable intentions, but unhappily fell into temptation and sin. Walked the streets twelve months in the neighbourhood of Oxford Street. However, it turned out that one of her sinful companions reformed, and entered this Institution. C. E. came to inquire about her, when the matron spoke to her with such effect, as to induce her to repent of her sin and beg to be taken in. This was granted, since which time she has really conducted herself in the most exemplary manner. When she came to the

Home she left her box at her former lodgings, in a house of bad repute. When it was applied for, the vile old woman, the keeper, refused to deliver it up. However, a summons was taken out against the wretch, and on her appearing before the magistrate he at once compelled her to give it up under threats of severe punishment.

TIDINGS OF FORMER INMATES.

Not unfrequently young women, reclaimed through the instrumentality of this Institution, are lost sight of for years, not so much from a want of gratitude to those who may have had the care of them, as a very proper sense of shame, which naturally shrinks from the former painful associations of a Reformatory. The following is one instance out of very many which might be quoted. S. M. and R. M.,* mentioned in the following letter, were inmates as far back as 1858.

"*New Zealand, May*, 1865.

"To Mr. Thomas.

"Not having received an answer to my last letter, sent while living with R. M., and seeing from a London *Times* that you are still in the same place, I again venture to send a few lines, earnestly hoping that you will answer this. I left Melbourne for D——— about fourteen months ago, with a family with whom I had lived for more than a year and assisting in the nursery. I have much work to do, and my wages is £24 per year. I like this climate better than Victoria; here we escape the heat and many other annoyances. It is a most beautiful country. From all my relations in S——— I receive letters monthly, which is a source of much comfort to me, and, I feel, enables me in a great measure to keep in the right path. Since coming to the colonies I have suffered much (not brought on by myself), and been subject to many temptations. I am thankful to say I have had strength given me to withstand all. Oh, Mr. Thomas, I wish I had never left your good Home. While there I was beginning to have a great yearning to become a true Christian. I have a most painful feeling—I cannot describe it. Since I left it has all gone. I often think, if I had

* R. M. is married, and living in the neighbourhood of Melbourne.

only one hour in listening to your good advice and hopeful words, it would return. I may be wrong. When you have a spare hour will you write me a letter? I trust Mrs. Thomas and Miss F., &c., are all well. I have my father to support, so that nearly all my savings go. If I should be spared to return to England, I think my steps would be directed to your door. Please do write.

"I remain, yours respectfully,
"S. M."

THE MEANS BY WHICH THESE POOR CREATURES ARE DIRECTED TO THE OFFICE.

Happily great and good changes have been adopted by the Christian Church during the last few years; the erring are no longer left entirely to themselves to go on to destruction, or, if penitent, to find out, as best they can, some asylum. But on the contrary, Christian ingenuity and zeal are increasing daily in seeking out and saving the fallen, so that it is scarcely possible for a friendless female to escape being brought under good influences by missionary agency of some kind. The characteristic of the Church's effort in this age is *aggressive*. Nor is this all; during the last ten years public opinion has been stirred up upon this subject, so that there are thousands of persons who make no profession of religion, but yet feel great sympathy for poor wretched outcast females. The every-day stories at the office of this Institution will illustrate these remarks. As a rule, applicants are asked how they heard of the Institution, when answers such as these are given, "A clergyman sent me," or Scripture-reader, or missionary, or Bible-woman; or, "I attended a midnight meeting." In other cases, "I met a gentleman in the street, and he told me to apply here"; and in many instances they come saying, "I was told that if I applied here I should be sure to be admitted": and so they are as

far as possible, for it is most painful to turn a poor penitent back to sin, sorrow, and perhaps death; therefore no time is lost in admitting all suitable applicants.

THE END OF THE YEAR.

The Committee feel, as they approach the close of the year, that they have tried to their utmost to carry out the objects of the Institution to the best of their judgment. Hundreds of poor creatures have been gathered in, fed, lodged, clothed, and instructed. But in doing this they have had to incur great financial responsibilities. They therefore appeal to the public in general to aid them in meeting all claims which fall due at CHRISTMAS; so that if spared to commence the work of 1866, they may start free from the burden of debt, which has never yet impeded their operations, and attempt still greater achievements in the future on behalf of the Friendless and Fallen. To accomplish this about £500 will be required, in aid of which they earnestly and respectfully solicit a contribution from the READER. Many arguments might be urged in support of this appeal; as, for instance—

The majority of these poor creatures are orphans.

They are to a great extent strangers, and consequently friendless, in London.

They are in many instances victims of base and cruel treachery, more sinned against than sinning.

Disease, exposure, and want in many cases induce premature death.

They cannot return into the pale of society without help.

To die while leading such a life, is fearful to contemplate.

The case is left to the consideration of the reader.

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The following contributions have been received in aid of the Ragged School Union from the 20th of October to the 19th of November, 1865, inclusive:—

General Fund.

	£	s.	d.
A. G. B.	0	6	6
Beckles, Mrs. S. H.	0	10	6
Beckles, Miss	1	0	0
Catt, George, Esq.	2	2	0
Chowles, Mrs.	0	15	0
Colyer, James, Esq.	1	1	0
Corrie, Miss M.	2	0	0
Craik, Mrs.	5	0	0
Ellis, Mrs.	10	0	0
Field, Captain E.	2	0	0
Gordon, Mrs.	0	7	6
Hadfield, Miss, Collected by—			
A Friend	0	2	0
Atkey, Mrs. and Miss	0	7	6
Atkins, Mrs.	0	5	0
Barry, Mrs.	0	5	0
Boniface, Mrs.	0	5	0
Brown, Miss	0	10	0
Brown, Miss S.	0	10	0
Carter, Miss	0	2	6
C. F.	0	2	6
Chalmers, Miss	0	2	6
Clayton, T. W., Esq.	0	10	0
Coles, Mrs.	0	2	6
Condamine, Captain de la	0	10	0
Cooper, Mr. and Mrs.	3	0	0
Cross, Mrs. F.	0	2	6
Elderton, Miss	0	1	0
Eldridge, Miss A. (box)	0	15	1
Ewbank, Rev. H.	0	5	0
From Bible Classes	1	6	0
Garrard, Mrs.	0	5	0
Gillson, Mrs.	0	5	0
Gillson, Misses	0	5	0
Griffiths, Miss Grace	0	10	0
Hands, Mr.	0	1	0
Hartley, Mrs.	0	2	6
Hasler, Mrs.	0	3	6
Higgins, Miss	0	5	0
Hullah, Miss	0	5	0
Johnson, Miss	0	5	0
Jones, Miss	0	5	0
Learmouth, Mrs.	0	5	0
L. H.	0	10	0
Lowder, Mrs	0	2	6
Maclean, Lady	0	5	0
McGillivree, Mrs.	0	5	0
Marven, Mr. E.	0	10	0
Maynard, T. B., Esq.	0	3	0
Milligan, R., Esq.	1	0	0
Milligan, Miss	0	10	0
Peters, Mr.	0	10	0
Peters, Mrs. S.	0	10	0
Redknap, Rev. H.	0	5	0
Riddett, Miss E. (box)	1	0	0
St. James's Sunday School Boxes	0	10	1
Smith, Mrs. James	0	5	0
Stephens, Miss	0	2	6
Stunt, Mrs.	0	2	6
Thou, Madame du	1	0	0
Vane, Major	0	5	0
Wagner, Mrs.	0	10	0
Wilmot, Mrs.	0	2	6
Young Women's Bible Class	1	0	6
Hibbert, Miss C.	5	0	0
Lake, James, Esq.	1	1	0
Lake, Miss Sarah	1	1	0
Lewis, W., Esq.	1	1	0
Manadyke, Mrs.	1	0	0
Mullison, A. F., Esq.	21	0	0
Moss, Mr. W.	0	10	0
Pollard, W., Esq.	10	0	0
Postle, Mrs. N.	5	0	0
Pritchett, Miss A.	2	0	0
Proceeds of sale of a diamond ring, given by Miss Lowe	30	0	0
Reade, Mrs., Col. by—			
Reade, Mrs.	0	10	0
Smith, C. W., Esq.	1	0	0
Vaughan, Miss F.	0	2	6
Welch, Miss	0	10	0
Record, per—			
Cotgreave, Miss	0	10	0
E. C.	0	10	0
E. Eligh	2	0	0
Nickson, Mrs.	1	10	0
R. A. M. G.	0	3	0
Walford, Mrs.	1	0	0
Snape, R. J., Esq. (2 years)	2	2	0
Somes, S. F., Esq.	5	0	0
Sotheby, Colonel, C.B.	1	0	0
Watson, Mrs.	1	0	0
Witherby, Richard, Esq.	1	0	0

	£	s.	d.
Bluegate Fields.			
Morten, Lady	2	0	0
Prance, The Misses	1	0	0
Cripples' Home.			
Garrett, Miss	0	10	0
Garrett, Miss A.	0	10	0
Watson, Miss	1	0	0
Watson, Miss M.	0	10	0
Cripples' Home (for Boys).			
Watson, Miss	1	0	0
Watson, Miss M.	1	0	0

Excursion Fund.

Reade, Mr.	0	5	0

	£	s.	d.
Female Dormitory.			
Cooper, Mr. and the Misses	1	0	0
Field Lane.			
Brown, Miss	1	0	0
Brown, Miss S.	1	0	0
Hatfield Street.			
Balden, Edward, Esq.	0	5	0
McAll, Mrs.	5	0	0
Scott, Miss	1	0	0
W. H. H., jun.	1	1	0
King's Cross.			
Watson, Miss	1	0	0
Watson, Miss M.	1	0	0

	£	s.	d.
Huntsworth Mews.			
Watson, Miss M.	0	10	0
Hoxton.			
Balden, Edward, Esq.	0	5	0
London Female Preventive.			
Watson, Miss	2	0	0
Nichol Street.			
G. H.	5	0	0
J. W. A.	3	0	0
Tull, Henry, Esq.	10	0	0
Little Saffron Hill.			
Pollard, W., Esq.	5	0	0

Christmas Dinner.

Reade, Mrs.	0	10	0

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